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RELIGIOUS.

From the Western Recorder.

"HE THAT WINNETH SOULS IS WISE."—Prov. xi. 30.

Mr. Editor—The text here cited was brought to mind, the other morning, with much power and sweetness; and it afterwards became the subject of solemn meditation. To win souls, is, in the sense of the text, to succeed in persuading them to espouse the cause of Christ. To whom else but the Saviour, should souls be won? They have always been opposed to him, his interest, and kingdom; and are still opposed. They must be won to Jesus, the Saviour, or they will perish; seeing "there is none other name under heaven, given among men, whereby we must be saved."

But what is that wisdom, which Solomon ascribes to him, "that winneth souls?" Does it consist in the force or power of intellect? Many, whose powers of mind have been gigantic, were yet so far from winning souls to Christ, that they did what they could to prevent their coming to him. They despised his salvation, and, doubtless, are now gone to their own place, cursing their folly and their day.

Does that wisdom consist in brilliancy of genius? Many a brilliant genius has sparkled, and shone, and scattered its rays far and wide; while Jesus was forgotten, the worth of souls undervalued, eternity banished from the sphere of contemplation, and heaven and hell, and the whole gospel of salvation, made the subjects of mirth and derision. The shinning, yet bewildering meteor, that amused and dazzled the eyes of the beholder, is soon lost in the shades of never ending night.

Does the wisdom of him "that winneth souls," consist in that kind of subtilty, craft, or cunning, which is so often seen among mankind. Many, who possess these qualities, are so excessively wicked, as to be the very pests of society.

Does the wisdom of him "that winneth souls," consist in that vast acquisition of knowledge, which is obtained by long perseverance, in the pursuits of learning? Men? Men of the profoundest learning, and the greatest research, among Christians, have rarely been the chosen instruments of turning "*many* to righteousness;" while others of this class have lived and died infidels, and sunk into everlasting shame and contempt."

Does the wisdom referred to consist in the art of pleasing worldly men? There are some who practise this art with much success. I have heard of some of this description, who were ministers, and have occasionally seen them. I have heard it said, "They are very much like their Master." But this is a mistake. They are far, very far from it, much as "every body loves them." All the treasures of wisdom, knowledge and fullness, are hidden and dwell in the "Son of God;" yet he did not succeed in pleasing the wicked people of his own time. It does not appear that he ever attempted it. On the other hand, he certainly did use means to win souls to himself. He succeeded too; but it cost him his life; and he kindled a fire on earth, which is not yet extinguished; though nearly eighteen hundred years have rolled away. Paul, also, who was the most successful, and consequently the wisest of all the apostles, said, "If I yet pleased men, I should not be the servant of Christ."

Suppose, then, that all the qualifications which have been named, were concentrated in one man, would this combination constitute that wisdom, by which souls are won to Christ? This, at best, would be "the wisdom of the world." It "is foolishness with God: He taketh the wise in his own craftiness; the world by wisdom, knew not God." And surely, that wisdom by which men know not God, will not fit them to win souls to the Saviour—to a God, whom the teachers themselves do not acknowledge. All this wisdom, without something entirely different, and infinitely better, will prove in the end to be "earthly, sensual, devilish."

What then is that wisdom, by which souls are won to Jesus Christ? It is that which is taught by the Holy Ghost. It comes from God; and no other being in the universe can effectually teach it. And when the Spirit thus teaches any one, it does something more than to inform him of his duty. That is already done in the scriptures; and he that runneth may read and understand. Many men have filled their memories with the scripture doctrines, who, nevertheless, have not that wisdom by which souls are won to Christ. At least they do not manifest it. They may understand the science of christianity, and may write large systems or bodies of divinity, and yet have little or no immediate success in winning souls. But when the Spirit makes a man wise to win souls, it shows him not merely what to do, but it shows him in a certain sense how to do it. The Spirit so possesses and fills him, that it seems to move and guide his heart, his thoughts, and his tongue. It is the wisdom of God within him. It is from above. It is in some senses that wisdom, with which the Son of God was, and is, and ever will be filled; and which made "him of quick understanding in the fear of the Lord," so that he did not "judge after the sight of his eyes," nor "reprove after the hearing of his ears." It is "the Spirit of power—of love—of a sound mind;" a mind made whole or healthy by the Spirit of God. It is "an unction from the Holy One," by which, in a certain sense, but not by miracle, he knows what to do, and how to do it. Being "spiritual," "he judgeth all things;" while the "natural man receiveth not the things of the Spirit of God." So said Paul, "I came not with excellency of speech, or of wisdom; and my speech and my preaching were not with the enticing words of man's wisdom, but in demonstration of the Spirit and of power; which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

I have been personally acquainted with some who have won *many* souls to Christ. I have witnessed their operations, observed their movements, listened to their words, and beheld their success; and while I stood "looking on," I have wondered and rejoiced. God was with them, in very deed. Mr. Editor, have you not witnessed such things in your own neighbourhood? I trust you have. Do you see them now?

But to return. This wisdom is knowledge combined with active charity or love. It is knowledge, theoretical and practical, employed in the service, fear and love of God, and in compassion toward wicked, miserable, perishing men. It is knowledge combined with discretion; for wisdom dwells with prudence. This wisdom is "from above;" it embraces aptitude for teaching; it teaches the possessors how to use all other knowledge, for the glory of God, in the salvation of men.

"He that winneth souls is wise." The authority of inspiration establishes forever the truth of this proposition. God has chosen the best method of exhibiting his wisdom and manifesting his glory. "God created all things by Jesus Christ, to the intent, that now unto principalities and powers, in heavenly places, might be known, by the church, the manifold wisdom of God." All things were made for this one grand purpose, that the wisdom of God, his manifold wisdom," might be known to heavenly powers, by the church—by the salvation of sinners, through Jesus Christ. God has eternally purposed to shew more of *his* wisdom, and to glorify himself more, by saving sinners through Jesus Christ, than by all other means.—His heart, his hand, his eye, seem for ever fixed on this one point. If then we would glorify God *directly*, and to the highest degree, we should make this one thing our chief object of pursuit, keeping every thing else subservient to it.

"He that winneth souls is wise," because he choose the readiest way to display his Maker's wisdom, and his Maker's glory. The wisdom of him "that winneth souls," appears from the fact, that he saves from death, and hides multitudes of sins. James v, 20. He does his fellow creatures the greatest possible good, demonstrates his love to them, his devotion to his God, his attachment to his Saviour. In doing this, he uses also the means of making his own "calling and election sure." In doing this, he obtains clear evidence of its own adoption, and the best security for its preservation. He makes the best preparation for a peaceful death, for the trial at the last day, and a blessed immortality.

"He that winneth souls is wise;" for their blood will not be found in *his* skirts; it will not be required at *his* hand. He is wise, for he has the present approbation of his God, and will realise the benefit of that approbation when he will most need it.

He that winneth many souls is pre-eminently wise; for while others, who are *barely* wise, "shall shine as the brightness of the firmanent," he that turneth many to righteousness will shine as the stars, for ever and ever."

But, Sir, if they that win souls are wise, why are they more hated, and belied and persecuted, than other men? Why was it thus with Whitefield, Luther, Paul, and his blessed Master? I do not ask why the professed men of the world persecute them: This is expected: But I ask, why have they been ill-treated, in many instances, by men "professing goodliness"—men high in profession—scribes, and doctors of the law? That this has often been the lot of the most successful preachers of the gospel, in the various ages of the world, I trust will not be denied. The mild, reserved, thinking, cautious Edwards, and the prompt, bold, fiery, daring Luther, were treated much alike; and Jesus, the "meek and lowly," was treated far worse than any of his followers. A heathen would have spared him; but "his own received him not." They said, "Away with him; crucify him?"

There must be something in this wisdom, then, which is very different from the wisdom by which other men are governed, or the world would be pleased with it.—Do you ask, where lies the difference? I answer, as to the true wisdom, there is a God in it. Man is nothing; and God is great and glorious in accomplishing his purposes. This makes the difference.—The retributions of eternity will illustrate this difference to infinite advantage, and to the highest glory of our God; while saints and angels will rejoice and sing and praise forever, in view of that illustration; but sinners, and deceivers and devils will be confounded and put to shame, "world without end."

And now, Sir, I would ask myself, would ask you, would ask our christian brethren and sisters, would ask our ministers, this question—how much wisdom like that which is herefaintly described do we possess? Again: 'What evidence have we that we are wise? What are we doing? Are we turning many to righteousness? Are we winning souls to Christ? If so, who & where are they?

But perhaps it will be said, we are doing this indirectly; we are doing that which will hereafter be the occasion of turning many souls to Christ. Be it so; but will this prove us wise? Shall we satisfy ourselves with being the indirect occasion of the salvation of souls, when a higher privilege is offered us? If this prove our greatest wisdom—will be the occasion of our shining "as stars in the kingdom of God," then Judas, and Pilate, and the Jewish rabble, and the Roman soldiers, may glory over us; may lay an indisputable claim to higher wisdom; for they have been, and will be, the indirect occasion of the salvation of more souls than any others in later times. They procured the death of Christ; some of them slew him with their own hands; and on his death, the salvation of all who have been and shall be redeemed, was suspended. They were thus the indirect occasion of all salvation. On this score, the best of men will be mere pigmies, compared with them.

But is it not time to lay aside our midnight dress, and "put on the armour of light? Have we not slept, and dreamed, and pleased ourselves with ourselves, measured ourselves by ourselves, and compared ourselves with ourselves, long enough? Is it not time to enquire if we have not deceived ourselves? Have we not indulged our pride of character or of opinion long enough? Why should any that are reproved be found to merit it, and perhaps defame the kind and faithful reprover? Is this a meek and quiet spirit? Is it "of great price in the sight of God?" How will this appear in the day of judgment?

From the Western Recorder.

SKETCHES FROM REAL LIFE.

Genuine conversion, so far as we can know, is for the most part preceded by a period of painful conviction. This conviction is sometimes protracted, and comparatively mild; while at other times it is deep and overwhelming, prostrating at once both body and mind. As the circumstances of the death-bed are endlessly diversified; so also are the circumstances of the soul that is slain by the law. But every soul must, in reality, die unto sin, that would live unto righteousness; and whether the struggle is feeble or powerful, or whether the death takes place almost without notice or observation, the reality of it must be certain, wherever there is the appearance of spiritual life. A striking example of the latter character is within my recollection.

Mr. ———, a merchant in New-England, maintained for several years a respectable character, and was what the world would call a regular, moral man. He was perhaps distinguished for the social virtues. But God was not in all his thoughts. Business was his idol; and his devotion to it was constant and sincere. Like thousands of business men, he scarcaly once thought of religion or its claims. He found that he must die; but regarded the event as too distant for present solicitude. In the midst of this security, the Lord met him, as by a still small voice, precededed by no tumult or agitation. He sat one day as usual, waiting for customers; when passing his eye over his loaded shelves, a new testament arrested his attention. Though almost a stranger to its contents, the thought occurred to him, that many persons prized it highly, and he should like to see what was in it.—He arose and took it from the shelf, unconscious of any higher motive than curiosity. But the very first chapter that met his eye filled him with astonishment. He never saw such a book before. He read the verses over and over, with increasing wonder and delight, till at length he could scarcely contain himself. Such a valuable discovery must of course be immediately communicated to his family. He left the store, called them together, and bade them sit down while he should read to them.—But here another wonder occurred. Not one of the family manifested the least interest in what he was reading, or could be induced to enter into his peculiar views and feelings. They stared at him, began to suspect him of mental alienation, and at length were really alarmed in view of his supposed insanity. However, time proved that their fears were groundless.—Mr. ——— was indeed a changed man.—But the change was salutary. He became distinguished for piety, and christian enterprise; and for many years, quite to the time of his death, as I am informed, continued to adorn his profession. Doubtless he had his painful heart-searchings, his severe trials, and his perilous conflicts with temptation. But in the first instance, his conviction was accompanied by no alarm, and his conviction and conversion should seem almost to have been simultaneous.—After all, we know little of the manner of the Spirit's operations in such cases.—Though they are full of instruction, we can only say respecting them—"The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, nor whither it goeth."

Such cases are perhaps to be regarded as rare exceptions to the general circumstances of conversion. They teach us the inscrutable wisdom and sovereignty of God; and show us that all human wisdom is foolishness.

We see, also, from the above example, that the natural man, even in the most favourable circumstances, receiveth not the things of the Spirit. Here was no period of partial or general excitement. All was carnal ease and stupidity. But the moment that the eyes of one man were opened, he saw things as others did not see them, and hence incurred the imputation of insanity, and that from his dearest and most familiar friends. How vain then, how preposterous, how criminal, in the sight of Heaven, are all efforts to reconcile the practice of vital godliness with the taste of a sinful world. Is not this the crying sin of the times, the sin of Christians? Who knows but this is know the very Achan in the camp of our American Israel?

Your's, &c. P——R.

From the American Pastor's Journal.

A MIRACLE OF GRACE.

The subject of the following sketch, like thousands born in a Christian land, and blessed with the means of grace, had many serious impressions in early life. But as he grew up and mingled with the world, he became corrupted with its principles and practice. After a long course of sin, in the providence of God, his attention was, for a season called to the concerns of his soul. But his "goodness was like a morning cloud and early dew." He soon returned again to his sins, and became more hardened than before.

When once his serious impressions were gone, he seemed to sport with eternal things, and to give himself up to greater excess. He had now a family—a wife and several small children. His conduct, for many years, was a grief to his affectionate companion, who was the hopeful and professed friend of Jesus. Before his growing family he set an example calculated to harden them in sin and ruin their souls. He soon became intemperate; and his drinking to excess made himself, his family, and all around him unhappy.

He next sought for something that would soothe his troubled conscience, which, in spite of him, and often in the midst of excess, would raise its feeble cry, and utter an unwelcome reproof. He embraced Universalism to calm his troubled mind and ease his guilty conscience. Not contented with deceiving his own soul, he led others astray. He endeavoured to make his companions think that he was a Universalist, and that he was willing to trust his all, for time and eternity, to this doctrine. But he has since frankly acknowledged he never did, and that with all his attempts, he never could believe in such delusion. He sunk into a very unhappy state of mind, and in this condition he thought of putting an end to his earthly existence. He made the attempt, but was happily discovered just in time to prevent such an awful end. Some time in the year of 1827, the work of God was revived in the place, and a few hopeful subjects of renewing grace were added to the church.

While others were deeply impressed, and anxiously inquiring "what they should do to be saved," the attention of this now aged sinner was again drawn to the concerns of eternity. He saw himself to be lost—ruined—and undone. He saw what a sinner he had been; what mercy he had abused; what offers he had slighted; and what an example he had set before the world. He felt that something must be done. But what could he do? He confessed; he exhorted; he wept and prayed. At length light broke in upon his mind, and joy filled his heart,—"unspeakable and full of glory."

After suitable time for reflection and self-examination, he came out from the world, and professed himself on the side of Christ.

It was a melting, a deeply affecting scene,—and we shall never forget the day—when we saw this man present himself for admission into the church. The audience looked on with astonishment, and were ready to exclaim, "what hath God wrought?"

He has ever since proved one of the most useful, humble, active, and devoted servants of Christ. 'Where sin abounded, there grace did much more abound."—He was indeed "one born out of due time." And he often and with many tears, confessed he was the chief of sinners. With heart felt emotion he sings

"O, what mercy flows from heaven!
O, what joy and happiness!
Love I much!—I've much forgiven—
I'm a miracle of grace."

ECCENTRICITY OF MR. WOLFF.

Jerusalem, April 20.

(Residing upon Mount Calvary.)

The passage which follows is from a letter of Mr. Wolff, which he addresses "To the Churches of Christ in Great-Britain and Ireland."

"On my arrival here, I thought that caution must be used; but how can caution be used when immortal sinners, who are either to be eternally happy or eternally miserable, call for the purpose of hearing what I had to say? Wretched is that Missionary, if he at such a moment thinks proper to use caution, and be silent on the great point? In short, I proclaimed for two months to the Jews the great truth—first, that Jesus of Nazareth came the first time on earth despised and rejected of men to die for poor sinners; and secondly, that he will come again with glory and majesty, and glorious in his apparel, and, travelling in the greatness of his strength, he will come, the Son of Man, in the year 1847, in the clouds of Heaven, and gather all the tribes of Israel, and govern in person as man and God, in the literal city of Jerusalem, with his saints, and be adored in the Temple, which will be rebuilt, and thus he shall govern 1,000 years; and, I Joseph Wolff, shall see with my own eyes, Abraham, Isaac, and Jacob, in their bodies, in their glorified bodies, and I shall see thee, Elijah and thee, Isaiah, and thee, Jeremiah, and thee, David, whose songs have guided me to Jesus of Nazareth. I shall see you all here at Jerusalem, where I am now writing these lines! These were the topics upon which I spoke, not only with Jews; but likewise with some Mussulmans. The Scripture beside us could testify of all this truth having been circulated publicly in the market place of Jerusalem. We went to Bethlehem, and then in the open market-place I proclaimed the Gospel to the Christians of that place not far from that spot where that holy Child Jesus was born."

ON A RIGHT SPIRIT.

"Your heavenly Father will give the Holy Spirit to them that ask him."—Luke xi, 13.

There is no right spirit, but the Spirit of God. The spirit that leads us away from the true good, however ingenious, however enticing, however able it may be to procure us perishing riches, is only a spirit of illusion and falsehood. Would we wish to be borne upon a brilliant and magnificent car, if it were hurrying us on to an abyss? Our souls were given us to conduct us to the true and sovereign good. There can be no right spirit but the Spirit of God, there is none other that leads us to him.

There is a great difference between a noble, a high, and a right spirit; these may please and excite admiration, but it is only a right spirit that can save us and makes us truly happy, by its stability and uprightness.

Be not conformed to the world. Despise what men call *spirit*, as much as they admire it. It is their idol, but nothing is more vain. We must reject, not only this false and dazzling show of spirit, but also the worldly policy which has a more solemn aspect and seems more profitable; and enter, like little children, into the simplicity of faith, innocence of manners, a horror of sin, and that humility which is ready to take up the cross.—*Fenelon.*

ON THE FAULTS OF OTHERS.

"Bear ye one another's burden, and so fulfil the law of Christ."—Gal. vi, 2.

Charity does not demand of us that we should not see the faults of others: we must, in that case, shut our eyes. But it commands us to avoid attending unnecessarily to them, and that we be not blind to the good, while we are so clear-sighted to the evil that exists. We must remember, too, God's continual kindness to the most worthless creature, and think how many causes we have to think ill of ourselves; and finally we must consider that charity embraces the very lowest human being. It acknowledges that in the sight of God, the contempt that we indulge for others has in its very nature a harshness and arrogance opposed to the spirit of Jesus Christ. The true Christian is not insensible to what is contemptible, but he bears with it.

Because others are weak, should we be less careful to give them their due? You who complain so much of what others make you suffer, do you think that you cause others no pain? You who are so annoyed at your neighbor's defects, are you perfect?

How astonished you would be, if those whom you cavil at should make all the comments that they might upon you.—But even if the whole world were to bear testimony in your favor, God, who knows all, who has seen all your faults, could confound you with a word; and does it never come into your mind to fear, lest he should demand of you why you had not exercised towards your brother a little of that mercy, which he who is your Master so abundantly bestows upon you.—*ib.*

No confidence can be placed in those who are in the habit of lying.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, DECEMBER, 2 1829.

REVIEW.

A Sermon on Predestination, by Joseph C. Stiles, Preached in Milledgeville, Geo. Aug. 1826, and re-printed in Philadelphia, 1829.

"In whom also we have obtained an inheritance, being predestinated according to the the purpose of him who worketh all things after the counsel of his own will."—EPHESIANS, 1 Chap. 2 verse.

(CONCLUDED.)

After presenting the evidences in favour of predestination, the author attempts to answer some of the most popular objections. In this attempt we think he is no less successful, than in the former parts of his discourse. As we are anxious to present the reader, with as full extracts as we can from the Sermon, we shall forbear remarks of our own.

I. It is said that this doctrine makes God UNJUST. If the representations of the objector were just, he might well use a stronger term. Predestination, from all eternity, is made to bend an infernal eye upon the Reprobate, waits upon him until he has grown ripe in sin, then gathering around all the energies of Omnipotence, rushes upon the poor victim, binds him hand and foot, and in spite of all his prayers and piteous cries, hurls him headlong into the damnation of Hell. It is further said that we preach "that God is not sincere in any of his promises"—"that he does not give men a chance of salvation"—"that when they come whom he calls, he casts them out"—nay, that "he is a Hypocrite!"—My Brethren, so far from believing, my blood runs cold, and my pen trembles, while I record this representation of the doctrine I preach, as I heard it from the Pulpit. My soul within me did then call God to witness, whether such impious views of him had ever found an abode in my heart, or an utterance through my tongue. And I do now most solemnly protest against all such misrepresentations, and start as far back from them as my powers of abhorrence can carry me. Let us examine whether our doctrine affords the shadow of a foundation for this charge.

Our doctrine is simply this, *God predetermined whatsoever comes to pass.* My first enquiry is whether Jehovah can be charged with *injustice*, in what does actually come to pass.—Observe the course of his administration toward us. He made man in his own image.—He loved him. He was more than a Father to him. But man sinned, and so have we all. We are all therefore under righteous condemnation. Now if upon the first transgression we had all perished, Jehovah had been just. Suppose he had pardoned one, might he not in *justice* have punished the rest? It came to pass, however, that the "Father of Mercies" was pleased to spare us all from the speedy execution of the sentence upon our evil work, and to immolate his own Son in our behalf.—Thus, Jesus did achieve a most abundant salvation for every son and daughter of Adam. This salvation is offered to all; and to man, (who, we have seen, is not *bereft* of his *moral* faculties by the fall, but is as constitutionally *capable* as ever) it may be offered My Brethren *sincerely*. Nay, it is the strongest faith of my soul, that it is offered *most earnestly*.—Nor does the mercy of the Lord stop here.—Every possible facility is afforded the sinner.

Remember Objector, *precisely what comes to pass* was predetermined, and this is the whole of our doctrine. If now, you have *no fault* to find with what God actually does round about you, I ask, whether he is chargeable with *injustice*, because all this "his hand and his counsel *determined before* to be done!" Does the morality of an action depend at all upon the *period* when the mind resolved upon it? Had Jehovah formed all the plans of his daily Providence, ten days prior to their execution, would that circumstance have destroyed the acknowledged *justice* of his procedure? And if not, would the operations of his present Providence be unjust, if their design were laid in eternity!

You came out of your way, to disturb my unobtrusive faith; return, now, sir, and defend your own system from your own accusation. Is it not a part of your creed, that God well foreknew, when he made men, that all would not be saved? Why then, of his own accord, and without their consent, did he bring them into the world? You answer, "they were free to do good or evil." Yes, but did he not know that they would abuse their freedom and perish! Why then, I ask, did he bring them into the world, when he most clearly saw that a host of powerful temptations would lay hold upon them, overpower the resistances of their feebleness and depravity, and assuredly sink them to ruin! You insinuate that there are no "hard things" in your own faith. "I will demand of thee, and answer thou me." When the poor soul which he made, and crippled with a natural inability, was about to be attacked by a temptation too strong for his enfeebled powers, why did the Maker stand by, with Almighty strength th unexerted in his hand, and see the assault, defeat, and consequent damnation of the wretched victim! Oh, the anxiety of your heart, *to make a thousand explanations!* Now, friend, see and *feel*, the uncharitableness of calumniating a Brother's creed, by a *partial* statement of it. I know that you are revolted by this picture. I well know that you hold *other* principles, which, when fully expressed, would present God and man in a very different light: And before God, I should not have dared to have left the description here, and my people under the impression that this was a fair view of your creed. Yet you will observe, that I have *misstated nothing:* but simply used three principles of your faith, the Omniscience of Deity, *natural* inability of the sinner, and partial loss of the human family. The impropriety consists in my *not bringing forward* those explanatory thoughts which, in your mind, I know, are associated with the ideas presented, and which, when expressed, would leave the opposite impsession, that God was merciful, and man guilty. A charitable conscience then, cannot state naked principles of another's creed *unexplained* by those associated conceptions, which form an important part of his faith. Suppose I were to go further, and not only state naked unexplained principles, but draw unwarrantable inferences from them, or at least inferences which I know you do not warrant, and leave my people under the impression, that inferences and all are your doctrine. Suppose I do not expressly declare to them that though we should draw such inferences, yet you disavow them as a part of your creed. Is not this still more inexcusable! Suffer me to advance still one step farther, and through culpable ignorance, misstate the very principles themselves. What shall be thought of this! Now Sir, of *such* treatment, *our* faith, has a *right* to complain. I do believe it is owing exactly to this thoughtless uncharitableness, that our doctrines (which some have been pleased to call "Calvinism,") have been deformed into such a Bugbear, over all this land: And by those too, whom I believe to be men of God, and in general, much better employed. Calvinism, as we preach it, I humbly trust, is Inspiration. But she has been miscalled by the careless, unfriendly fancy of successive generations, until she has become the child of Hell: and you had as well be styled an Emissary of Beelzebub himself, as a Calvinist. Nay, in half the experiences you hear, the happiest deliverance for which God gets praise, is when the half-damned soul escapes the fangs of Calvinism. I appeal to the Spirit of Jesus, in the hearts of his servants, are you ready, fellow men, for judgment on this point! Do you not often state a naked principle of our creed, and leave it upon the mind unsoftened by those associated thoughts which would rectify the evil impression, and call it Calvinism? Do you not draw odious inferences, which you know we deny, and yet leave the impression that the whole picture is what we believe! Nay, do you not sometimes ignorantly misstate the very principles themselves? I profess to be a servant of Jesus Christ, sent to be a fellow labourer with you in this part of the vineyard: and I hope that the salvation of souls, and the glory of our common master, is the desire of my heart.—Now have you a right, Brethren, to go before me, in all the Field, describe Calvinism thus, and add, as you often do, that it is the destruction of souls, when you know, if there be no explanation, that all who hear you will suppose that the *men* called *Calvinists*, believe exactly what you represent! Have you a right to send down your fancy into the Infernal Regions, draw a most striking likeness of Hell's darkest Imp, call it "Calvinism," bring it up, shew it to all your people, turn it around and around, until their infuriate malice must burst out, and forbear a word of explanation, even when you see the fingers of all the world, and yours among them, pointing to certain men of God, and Heralds of Jesus, as *Calvinists*? Ah no! Brethren! God is a witness, this is not fair. And here, before the Lord Jesus, and ere we have quite reached the Judgement, I solemnly protest against it. If Presbyterian Ministers are as thoughtless, I know them not. And if we are, the Lord speedily send us a pungent conscience, and a penitent heart. For thus we obstruct the progress of our common Truth: we *stay* the Glory of our common Redeemer, the Salvation of our common Race, and the population of our common Heaven! And we wrong a fellow creature. No man has a right to cast my creed upon the rack of his prejudice, and extort from it a sound which it never utters through my tongue.—Who is he that claims the privilege to abuse my faith, to produce an impression that sickens my heart! Let no man intermeddle with it, until he understands it; and then let him state it *fairly*.

II. It is said that Predestination makes God the AUTHOR OF SIN. So solemn a charge should never be as hastily preferred, as I fear this is. When a crime is perpetrated upon earth, there is one sinner, and this we know by his conscience and our Bible. And there is *but* one. Do you enquire how these things can be, that in some sense God both designed and brought it to pass, and is yet perfectly innocent? I most frankly answer, I know not. It is an impenetrable mystery to me, *how* the predestination of evil can consist with his holiness, (yet of the *fact* of consistency, I have evidence.) Upon this admission, an objector always begins to betray a spirit of triumph, as though our doctrine had landed us in a fatal difficulty: whereas, upon his principles, this whole matter is most easily explained. Are you not afraid, my friend, that you have made a perilous accession to your knowledge? Have you not "searched out all his ways," and "found out the Almighty unto perfection!" In this most abstruce subject of all the Scriptures, there is no point incomprehensible to you. Here it is that Paul himself is in deep waters, and is to be heard, crying out, "Oh the depths of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" If you can wade here, my friend, you will have no occasion for mysteries in your creed.—I fear, my Brethren, that this objection springs from pride of reason.

III. It is said that our doctrine DISHEARTENS saint and sinner. That it is misunderstood so as to prodece this effect, I freely grant: and that it is often difficult upon any explanation, to prevent its discouraging influence upon the carnal mind, I have often observed. But this inactive despondency in the confessedly unregenerate, is no more the legitimate effect of the doctrine, than the slothful presumption of the hypocrite.—Men have felt a freedom of agency on all other subjects, and when Predestination is first brought to their minds as bearing down upon salvation, (from nature's desperate reluctance to admit the truth of a *seeming* inconsistency) they have an instantaneous and painful conviction, that it shuts up and binds down all their limbs, and without the power of a motion they must perish. Spread now the Scripture Predestination which "worketh all things" over all the past of life; and if in every step of conscious freedom there was an actual predestination, why should we not feel an actual freedom in matters of salvation though predestinated. All the affairs of the Farmer, the Merchant, the Lawyer, are distinctly predestinated.

Let the objector now defend his own creed from his own accusation. Converse with the individual embarrassed by the doctrine of Election, and his complaint is, if I am predestinated, my condition is *fixed*, and no efforts can alter it. It is then the present certainty, and nothing but the *certainty* of his final doom, which disheartens him. I ask, whether this certainty is less, under the system of the objector? Believing in his foreknowledge, he must believe that God most clearly foresaw the latter end of every child of Adam. And what he foresaw, *must* come to pass exactly as foreseen. The final condition of the poor tempted soul, is then just as immoveably fixed by his creed as our's: and the sinner in reason ought to be exactly as much discouraged by it. But I go further and say, that our doctrine powerfully rouses the inactive. Men are predestinated to be saved, in the vigorous use of means, and of course predestination bars them from heaven so long as they continue slothful. I advance still further and say, that our system, and *ours only*, ought to *encourage* the tempted. If he will be humble and diligent, predestination has promised him all her powerful assistance, and without it, by the power of a wicked heart man will perish.

IV. Very near a-kin to the last, is the objection, that predestination is INCONSISTENT with the PREACHING of the gospel, and with PRAYER. If there issued any thing from the decrees of God, actually obstructive of man's full freedom, this objection would lie. But our minds are deceived by their narrowness and ignorance, when we seem to feel that decrees must interfere. There is no subtle influence emanating from our doctrine, which benumbs the susceptibilities of the soul, or extracts the strength of motives; or at all penetrates within the sphere of our legitimate freedom. Nay, the decrees themselves hold up our free powers.

Does not this objection too, wheel upon its author with a tremendous recoil! I often hear a preacher "bless God that his audience are not predestinated." Suppose that preacher and people, with such hearts as *men* have, could find their distant way beyond the reign of Jehovah's Throne, to some strange land where no predestination is. Bid him now "cry aloud and spare not.,' Let him pour forth all the tender and terrible gospel with all the strained might of his soul. Let him break his heart'sstrings in pathetic announcements, and with hair on end shriek out "the Jaws of Hell seize you." And in spite of all, well assured am I that the jaws of some hell would seize both preacher and people. For what could save the sinners but the power of the Almighty? And what power does God put forth undesignedly! And where, I ask, are his "counsels," that are not "*of old?*" The bible being Judge, far better might I say, were I assured that no predestinated power would attend my ministry, I would fold my arms in despair, and preach the "Cross" no more. And yet who has not heard the indignant exclamation, "if I believed in predestination, I never more would preach, nor should another prayer escape my lip." I fear my brethren do not understand themselves, when they speak thus. Are there converted men in Christendom who do not believe that the Creator has *decreed the conversion of the world? Why*, then is the voice of their pious zeal, *ringing* through all the wilds and forests of the land? Why ascends their prayer for the *predetermined* coming in of the fulness of the Gentiles, the restoration of scattered Israel, and the overspreading of the world with the knowledge of God? I have a distinct answer for all who say, that they were converted to our faith, they would never more raise an arm or an aspiration. And it is this, that then they would not do as the Fathers have done. When Daniel, by consulting the prophecies of Jeremiah, gladly saw that the *set time* for the restoration of captive Israel was at hand, he was not mute, brethren, "but set his face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth, and ashes."

V. The last objection I shall answer is the most common and the most confident. It is said that predestination is INCONSISTENT with FREE-AGENCY. If so I'll renounce it. I admit that they are *apparently* inconsistent, and that the *mode* of their consistncy is *altogether incomprehensible*: but I hold the *fact* of their consistency to be *demonstrable*. What do we mean, when, we say that two principles are inconsistent or contradictory? Evidently, that the truth of the one disproves the truth of the other. If they are *both* true, they do not contradict: if they stand together, they are consistent. Should I prove then the truth both of predestination and free agency, I thereby establish their consistency. First then I affirm upon evidence adduced, that reason and revelation teach predestination. *One* of the principles is accordingly true. I affirm in the next place, that reason teaches free agency: all men are so conscious of it that its denial is absurd. My friend, does there still hang about your mind, an incorrigible feeling of palpable incongruity, which still waits to be informed *how* they can be reconciled! Take your ground then. You place such *reliance* upon your own *judgment*, that you cannot receive into your faith, two propositions that *appear* to you inconsistent, provided you cannot *ascertain the actual mode of their consistency*. Carry now your principle through all your creed, and witness what an infidel you become. Rise up and bring it to bear upon the Godhead in person: how do you reconcile Unity and Trinity! It is not enough to compare him with *your own threefold existence*, and say that he is "*one* in substance. and three in person." The Father hath an understanding, moral feelings, and works of his own. The Son hath an understanding, moral feelings and works of *his* own. And the Spirit hath a similar existence. They *seem* then, to be *three* in the *same respects*, in which he is *one*. Challenge all the strength of your powers to the onset, and tell me how can a Being at the same time, be only one, and more than one? Act now upon your principle, throw down the doctrine of the Trinity, and become a *Unitarian!* Pass from the original God, to the person of the Messiah and say, how can a perfect God and a perfect man be *one?* Deny the Divinity of the Lord Jesus, and become an *Humanitarian!* Enter the moral government of Jehovah, and declare how it is, that "by the transgression of one man, many should be made sinners;" and for obedience to one dictate of a nature thus inherited, an infinitely righteous Monarch should send a finite creature to "everlasting destruction!" Be consistent, extinguish Hell, and proclaim *Universal Salvation!* Tell me too, how a creator of boundless Benevolence and Power, could suffer the gates of the gulf to be thrown assunder, and a flood of moral evil to overflow the world, and drift the race, cast in his own image, into the ocean of immortal agony! Burn the Bible, and become a *Deist!* Truly, my Brethren, I do fear that pride is the root of this objection: and a pride that has broken loose from the sound Philosophy of the day. What is that great maxim which Bacon and Newton have planted in the front of all the sciences? When a proposition comes to your mind with sufficient evidence, *receive it*, no matter what authority may be arrayed against it; no matter what hostilities it may excite in our heart; no matter how many difficulties it may hang around it.

At the close of these objections, we have a clear view of three points; exactly what our doctrine is; exactly who misrepresent it; and exactly the difference between the Calvinist and the Arminian.

There are men who cast their first look upon Deity, and struck with the evidence of predestination which his attributes furnish, utterly disbelieve in the creature's freedom. This is *not* our faith. There are others, who look first at man, and perceiving his liberty, deny all predestination. Nor is *this* our faith. There are still others, who, sensible of the evidence, both of Sovereignty and Freedom, yet fearful that a bold assent would dislodge the Crown of the Eternal, or crush the liberty of man, split the Omniscience of Deity and human obligation into a thousand distinctions, to make room for each other. Neither is *this* our faith. We profess to follow evidence as far as it will lead us, and believe in an *unimpaired* predestination, and moral agency. And thus giving to Creator and creature their respective rights, we of course, are *not* understood to hold in man, an agency so free, as to be independent of divine controul: nor yet in God a sovereignty so absolute, as *ever* to prevent the agent from following his strongest desire, or feeling the sentence of conscience. Let all men take heed, that our faith *thus stated, involves a denial of all the inferences and objections of the unbeliever.*

We have seen too, in the course of these objections, that the *difference* between the Calvinist and the Arminian is this: *one believes in a gospel mystery, and the other does not. Free agency*, has the whole bible for its foundation. The Arminian and the Calvinist both believe it; but here the Arminian leaves the Calvinist and proceeds to infer, that "*therefore, God does not predestinate.*" Almighty God most expressly denies this inference, and says that he not only "did foreknow" but "did predestinate." The Calvinist believes in predestination, not because his natural understanding would have deduced it from free agency; but because God asserts it. The Arminian rejects predestination, not because there is no bible evidence, but I fear, because his carnal mind cannot discover *how* it consists with divine justice and human freedom. Thus the one *believes* a gospel mystery, and the other does *not*. If there is any difference, in their grand principle of reasoning, between the Universalist, Unitarian, Antinomian, and Anti-predestinarian, I have not discovered it * Each seems to me to get rid of an unwelcome portion of Scripture, by denying a gospel mystery; and this, because human intelligence cannot reconcile its several parts. Nor do I know a system of doctrine which treats the *whole* Bible as the "Counsel of God," save that which bears this additional mark of its authenticity, that it is the most violently opposed.

What do we *gain* Brethren, by more congenial modification of the austere truth of the Bible! The fabric of our fancy we can inhabit but a day. Were it permanently ours, what advantage then! Gratify the invincible tendency of apostate nature; glean all unwelcome mysteries from the scriptures. Bring down the high and incomprehensible to human explanation as far as may be, and reject it where it may not. Let there be no predestination, no election, no absolute sovereignty! Rectify all the obliquities of the Cross, so that the carnal mind shall no longer "stumble" there, nor count it "foolishness." Widen the "narrow way" into so broad a road, that a multitude can find it without being drawn by the Father.—And when you have brought all the sublime and holy of the kingdom of Heaven, into some tolerable congeniality with man's wisdom and virtue, my heart's prayer is, "Good Lord deliver me."

THIRDLY. I am come now in the last place, briefly to consider some of the LEGITIMATE EFFECTS of this doctrine. *It awakens sinners, sanctifies believers, and exalts God.*

I. Predestination is the highest point in God's Crown, and the rebel who has thrown off all allegiance, will he bow to this! No! my Brethren, to the ends of the earth revolted man is in arms against it and at its first promulgation. Nor is it strange. It tears out those arms from his hands, throws down all his independence, inters his pride in the dust, and brings him a beggar under the feet of Sovereign mercy.

II. It is an important office of this doctrine, to form the profounder virtues, humility, submission, and reverence.—*Self* is the sin of man. There is an absolutely invincible tendency in every man, to think too well of himself. No doctrine so smites the heart of this principle, as predestination.

Oh ye men! who tell me that this doctrine chills all the soul, and palsies every limb! Go ye to the lives of Whitefield, and Watts, and Brainerd, and Martin, and Spencer, and Fisk, and a nameless host of others, and tell me whether a warmer, humbler, bolder piety ever breathed or bled upon earth! These men were Predestinarians. Revisit the days when hell in the Pope, had well nigh quenched the church! Who were those who so nobly stood it out for God and the truth? And were not afraid to confront Catholic councils, though they were backed by as many devils as there were 'tiles upon the houses!" Oh! they were Predestinarians.—Assemble the Christian teachers of the world, and trace up the knowledge they diffuse to the sources next in importance to the word of God: and you will find them, mainly, the works of Predestinarians. Traverse the earth in search of the land, where religion bears her purest, richest, largest fruit; and where will you find a more enlightened, consistent and fruitful piety, than in the country which heaven favors with prolonged revivals in all her cities, villages, colleges, schools and prisons! Predestination was brought across the waters by her Pilgrims, and has descended from Father to Son, to the present generation.

And now do men undertake to disgrace me, because of this my faith! I glory in it, my brethren, I glory in it! And if my lungs could compass creation, creation should hear me. By the power of the Spirit, I humbly trust that predestination hath wrought for me a noble freedom. It hath liberated me from a God like myself, whose ways I might well censure, or approve, and landed me upon the *Great Incomprehensible*. And now I delight to be silent, and adore the unsearchable depths of his knowledge and mercy. And so long as I am supplied with a spirit of compassion for the captive who knows not this blessedness, I may thank the Lord God that he has thrown me upon his side, and counted me worthy to stand out and bear a small part of the infamy cast upon his truth. I may not court it, but when it comes in the way of providential appointment, I am entitled to the experimental interpretation of the text, "If ye be reproached for the name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you. *Reproached*, my brethren! Why heaven never descends so near to earth, nor does glory so smile upon man's ignoble soul, as when the world around are rushing upon his peace, and God within whispers, 'tis on his account. Come on then, O world! Stir up all thy strength, and bear down with all thy fiercest legions! But know ye, that the harder ye press, the closer ye bind about me the interposed arms of the Lord! In the nineteenth century, are there heralds of holy writ, who, in the "most holy place," under the direct eye of the Almighty, with hand upon the sacred volume, and in the act of dispensing revealed truth; yet boldly declare, that the official announcement of the doctrine of this day, is a "profanation of all that is sacred in the desk, and prostitution of the holy office to the purposes of Satan?" Most Holy God! Will the sanctity of thine own heaven be profaned by thine own truth, when these ransomed men cast a grateful eye upon Jesus, and at last confess, "*in whom* we have obtained an inheritance, BEING PREDESTINATED?" Oh, that the Sacramental host of GOD'S ELECT, were let down amongst us for a moment! Think ye, that they would rebuke men for holding their "ELECTION OF GOD?" Ah! who! who, of these dark regions of the curse, can tell with what horrid amazement, that heaven-taught hand would stand aghast at our shocking irreverence for the very word of their God, and monstrous ignorance of the deadly *sin* that is in us! Who will attempt to describe the indignant earnestness and prophetic solemnity of their admonition, "If your apostate souls are not wafted to glory by a most gracious predestination, ye shall never be enrolled among the 'host of *God's Elect.*'" Say now, when men are casting me from them, and calumniating my principles, and challenging me to controversy, to purchase mortal favour, shall I servilely shrink from the avowal and defence of this doctrine of God, and my salvation! Oh, my soul! how indignant thou art! No! No! Fellow men! My peace, my influence, my character, my *life*, are all ready for the stake on this point: and, God willing, ever shall be. I disturb no man, in the enjoyment of his religion, I obtrude not my peculiarities upon his faith. But my Creed is *mine:* and the shameless intruder shall find me happy in its defence.

Do men tell me that we break down a feeble denomination by preaching this doctrine? God forbid: that we are still feeble, I readily allow; but that Heaven's truth will defeat Heaven's object, I greatly doubt. I look not for Millennial perfection in this generation. We are all grievously ignorant and bigoted. We stand in desperate need of a noble love for Jesus and each other. And it is a wonder that the judgments of the Lord have not scourged us out of the impiety of *deifying our Sects*. But notwithstanding all this, since I do believe that they are sound in the cardinal points of the christian faith, and since I see that the spirit of conversion is with them, I think I ought to pray, and pray heartily, that God would bless, and bless abundantly, all the prevailing denominations of this country. You will not *now* charge me with an unholy triumph, when I say, that so far as the prospects of a given people are concerned, I would not exchange the *hated doctrine of Predestination* for a *thousand preachers*. Is it not BIBLE? Oh yes! and ALL THE ENERGIES of the Bible's GOD have ENCAMPED ROUND ABOUT IT, and the GATES OF HELL AND EARTH SHALL STORM IN VAIN. I say not, that I shall live to see the change in Brethren of another creed, I say not, that those who here hold this truth will not be still further cursed, for calumniating it by so inefficient a faith. I say not that a greater *general piety* will not secure a more *general blessing*. But I *do* say, BLESSED are the people who "*earnestly contend for the faith, once delivered to the saints.*"

I have misinterpreted the signs of the times, if the boundaries of this state define the hue and cry, that shall burst out against the man, who will be charged with the ungodly presumption of having drawn his sword upon a respectable denomination. "It is a small thing to be judged of man's judgment. Be it still my solicitude, before God to keep all the guilt in the skirts of the accuser. It is enough for me to know that I am no hasty assailant, but the deliberate defender of the unobtrusive, yet publicly and violently assaulted faith of Jesus and his disciples. Should any child of God, however, be disposed to put the charity of an unworthy man to the test, let him do me the justice to remember, that my commission is from on high, and that I "call no man *Rabbi*." Let him not therefore, undertake to dictate to me, what or when I shall preach: and if he does not thrust me away by positive and persevering incivility, be he bond or free, lettered or unlettered, Baptist, Methodist, or Episcopalian, he shall certainly feel the embrace of a brother's arms. It has hitherto been my pleasure, and it is still my right, to preach the gospel to every creature, and to associate most freely with all the people of God. Nor shall any unintended rudeness divest me of the privilege, which in this troublous land of the curse, most reminds me of the heaven I seek.

* Let no man suppose, because a frail child of God has associated himself with unbelievers in his mode of reasoning upon a principle, not essential to salvation, that the feelings of a pious man would make no distinction between him and them,—On the contrary, since the Lord has been pleased to shew him the *Cross*, and bear redemption to his heart, a Christian Brother would fain hope, that in due time, he would reveal unto him his *Crown*, and bring *Bible Sovereignty* distinctly to his *faith*.

The following paragraph from the Pioneer of the Valley of the Mississippi we are glad to present as a specimen of liberal feelings and honest regard to truth unbiased by party prejudices. Happy would it be for the churches, if more of this spirit and of these enlightened and charitable sentiments pervaded all denominattons of christians. Our cause is one. We are all brethren and there should be no strife between us.

This extract is taken from an able and generous defence of the Rev. Mr. Ellis, against a rude attack made upon him in the Illinois Intelligencer. Mr. Ellis is now in the Eastern states raising funds for the establishment of a College in Jacksonville.

"Gracchus *pretends* to believe, that some expressions of Mr. Ellis, are meant for a political flourish, and that some deep laid scheme is in concert to produce a *political* revolution in the west. If Gracchus *really* believes this, we do most sincerely pity him, and upon it would predicate a strong argument for the enlargement and increase of Seminaries for precisely such men as in that case he must be. For men who do not mingle in public life, and have not the opportunity of reading and knowing the fundamental principles of our government, and the liberal sentiments of the age, to be deceived with the reported assertions of the designing, whose object is

to mislead and rule them is not strange. But for a man who possesses any tolerable share of political knowledge, or general information, to believe that tale, is impossible.

We know well enough that such assertions are made by two classes of persons in our country. *First*, by men who are hostile to evangelical religion, and opposed to those truths that distinguish christianity from any other religion. With these are found Universalists, Deists, Atheists, and Owenites, all of whom are aiming sly and deadly thrusts at the Christian religion, by opposing benevolent societies, and crying "*Priestcraft*"—"*Union of Church and State*" And we are sorry to find many well meaning but uninformed and deceived professors in these ranks.

Secondly, Political Demagogues, whose business it is to deceive the people by exciting their prejudices and Jealousies, that they may gain their ends. Thus a discourse of Dr. Ely of Philadelphia, preached on the 4th July, 1827, in which he advocated the election of Gen. Jackson, on the ground that he was orthodox, and friendly to religion, was seized upon by certain politicians to answer electioneering purposes.

It was re-echoed in the "Reformer," and other Anti-Christian papers, to answer *their* purposes, until the Doctor, who had probably used some expressions that were liable to a misconstruction, was actually threatened with assassination by some bewildered Fanatic, who believed the tale and fancied Dr. Ely was about to subvert the government. As to the allusions of Mr. Ellis, to the effect, the measures he was advocating would have upon the western country, they were perfectly natural and readily understood except by designing men. How common is it for preachers, lawyers, and others, to dwell upon the bearing all this may have upon our nation, and upon the preservation of our liberties, & it betrays either gross ignorance, or nefarious design, to misunderstand, or misrepresent such expressions. Every body knows that ministers of all denominations, when speaking on any special occasion or public object, to allude to the bearing that evangelical efforts will have upon our nation, because the nation is made up of the people.

Thus far have we felt it our duty to vindicate a persecuted and aspersed individual. We have not forgotten the vindictive defamation, published against respectable preachers of the gospel besides ourselves, in 1824, to answer certain political purposes, and we have expected for some time past to see not merely the same, but a much more daring course pursued.

We are determined, if Divine grace enables us, to pursue fearlessly the path of duty, regardless of party strife, or the ebullitions of private hate.

We will only add that we have no connection with the religious body that Mr. Ellis addressed, nor the denomination of Christians to which he belongs. Not only our private sentiments, but the well known and long cherished principles of the society to which we do belong are entirely hostile to every attempt on the part of government to control the rights of conscience and of religious thought—for the Baptists have ever stood firm as the friends of religious and political freedom, and as one man would they resist any attempt to control the ordinances of religion. But we should feel like offering insult to the understandings of the community were we to insinuate that the Presbyterians, or even the New England Congregationalists had any such design in their liberal efforts, and charitable contributions for the western states. We *know* that their objects in the west are free from the slanderous insinuations of G. and others. P***.

The Rev. Absalom Peters Corresponding Secretary of the American Home Missionary Society, arrived here on Saturday night last. On Sabbath morning he preached in the 2nd Presbyterian church, and in the evening and on Monday, in the 1st Presbyterian church. In the latter a society was formed auxiliary to the American Home Missionary Society; and it is expected one will be formed in the 2nd church on next Sabbath. Mr. Peters has visited Ohio, Indiana, and Illinois, and has met with much success in promoting the objects of his journey. An auxiliary has been formed in Richmond which promises to raise sixty Dollars. The money raised by auxiliaries in this State, is to be expended in assisting feeble congregations in the state.

The Home Missionary, and American Pastor's Journal, also the Quarterly Register, and Journal of the American Education Society have been received. We hope to give our readers, some interesting extracts from them next week.

TO CORRESPONDENTS.

The Treasurer's Report of the Female Benevolent Society of Lexington, is received, and will be published next week.

Extracts from the minutes of Transylvania shall appear in our next number.

An Obituary notice of Mr. John Muldrow, may be expected next week.

FOREIGN.

By an article in the London Globe, it appears that a treaty of peace between Russia and Turkey, was concluded at Adrianople, on the 14th August. No official account of the conditions of the treaty had been received in England, but were expected soon. It is stated that Greece will be evactuated by the Turks without delay.

For the Western Luminary.

Mr. Skillman,

Believing you take pleasure in giving publicity to *good* things, I send you a copy of a resolution passed by the Synod of Missouri of the Cumberland-Presbyterian Church at her late meeting in Potosi.

"Whereas, in the opinion of this Synod, ardent spirits *has* done, and *is* doing more injury to the *souls* and *bodies* of men than any one evil in the world,—and whereas we feel it a christian duty and privilege to co-operate with our brethren of other christian denominations &c, to discontinue, and as far as in us lieth, to put down the pernicious, and ruinous practice of *dram drinking*—Resolved, therefore, UNANIMOUSLY, that we ourselves, will entirely abstain from the use of any ardent or distilled spirits, unless when we *conscientiously* use it as a medicine—2nd—Resolved, that the presbyteries under the care of this Synod be requested to pass similar resolutions, and that all our preachers, on suitable occasions, preach against the practice and thereby give effect to this resolution."

FINIS EWING *Mod.*
ARCHIBALD M'CORCLE *Clerk.*

From the Christian Herald.

INTERESTING EXTRACTS

From a letter dated Ai-ik-bunnah, Choctaw Nation, October 17, 1829, written by the Rev. Loring S. Williams, and addressed to the Rev. John Andrews of Pittsburgh.

As to the religious prospects in the Choctaw nation—I must say, they are such as lay claim to every grateful emotion of the soul. Although it becomes all who write or state any thing respecting a revival of religion, while it is in progress, to do it with caution, for obvious reasons; yet I do conceive, that it belongs to the Christian public, to be made acquainted with certain facts, relative to a mission which has been so long supported by their contributions and their prayers.

Very great indeed has been the moral improvement of this people within one year past. Previous to this, scarcely 'ten righteous' or praying Indians could be found among the 20,000 of the tribe. But now, there are, without doubt, more than *two thousand* who call upon the name of the Lord Jesus in prayer. We would not say that so many give evidence of piety; but we do say many more than this number have been induced from motives surely best known to God, to express by a significant act, their desire, and determination to seek the salvation of their souls. The course pursued by our Methodist brethren usually is,—after preaching, especially if there be any apparent excitement favourable to such a step, to invite such as—"wishing to go with the people of God to the good world above, are determined now to forsake their sins, and seek and serve the Lord Jesus Christ, to come forward and give their hand to the preacher. Those who do so, have their names enrolled and are called 'seekers.' Our plan has been very similar. When it seems proper to the minister to do so, he sets apart a seat which is here called the 'anxious seat,' to which are invited all the awakened persons in the assembly, who have not previously occupied it. The number who have thus come forward cannot be much less than three thousand, and it is constantly increasing.

Although they are distinctly and solemnly warned not to trifle in this act, it is to be feared that quite a number have but very superficial views of human depravity. Still, it is remarkable, how few have relapsed, or conducted inconsistently with the profession of *religious inquirers*, considering the powerful temptations to which they are exposed among their heathen countrymen and relatives. We feel it to be our duty to proceed cautiously in admitting persons to the communion of the church; and I believe that our Methodist brethren do not admit them, until after some months trial. We have however received about 50 Choctaws, and many more are candidates for admission at our communion season next month. I do not know how many are received into full fellowship with the Methodist church; but think there are more than 200. When any one comes forward as a 'seeker' or 'inquirer' he is expected to leave off from that time all his former heathen practices and amusements, and to attend on the means of grace as far as possible. The consequence is, that in certain parts of the nation, those cruel, licentious, iniquitous practices, which have for ages been defiling and desolating the land have given place to the gentle, pure, and saving influence of gospel principles and practices. Heathen songs are exchanged for Zion's, by many hundreds of this dear people. The voice of prayer is heard as it were in almost every direction: I mean in those parts of the nation which have been most favoured with the special influences of the Spirit. Family worship, and social prayer meetings are very generally observed among the awakened—at least so far as my knowledge extends. The Sabbath has become a delight to many who till lately knew not its blest return, or else counted it a burden. When there is no missionary to conduct worship for them on the Sabbath—they do not make it an excuse for not assembling of themselves together 'as the manner of some is,' or for returning home without religious exercises; but some one, a pious chief or head man, or suitable person goes forward in the duty, calling upon others present in rotation to pray, give a word of exhortation, &c. Frequently such meetings are continued 3 or 4 hours, by common consent.

Oh how highly have this people been favoured of God within a few months past? He has raised up for them able and pious Chiefs—who, with the 'National Committee,' have enacted wholesome laws, which are strictly enforced as occasion requires. He has bestowed upon multitudes as above mentioned, that unspeakable gift of the Spirit, which, the world combined could not afford a solitary individual.

The inquiry is suggested. If the God of the universe delights *thus* to honour the poor Indians, how ought we, as a Christian nation to deal with them? O let us all beware, lest, in touching them harshly we *touch the apple of His eye*. Finally let no one conclude the work is done. True, parts of the fields are ripe, and the harvest is begun; but if left—how soon all is lost.

Yours in the Lord,
LORING S. WILLIAMS.

Greene Co. Alabama.—A revival commenced in Greene Co. a few weeks since, in the churches of Messrs. Gray and Kenney. To these churches, there have been lately added *fifty-four members*. And the prospects are becoming more bright and cheering. It is worthy of particular notice, that "*this revival, is ascribed, under God, to the influence of Sabbath Schools.*" The writer remarks, "I commence in my churches to-day, the observance of the Monthly Concert for Sabbath Schools"—and adds, "I have one of the signs of a revival in my churches which you mention—a thirst for religious information."

SOUTHERN AND WESTERN THEOLOGICAL SEMINARY.

The Directors of the Southern and Western Theological Seminary, transmit this their tenth report to the Synod of Tennessee, to convene at Greenville, the second Wednesday of October, 1829.

The Board have made arrangements to conduct the literary department of this Institution on the plan of a preparatory school, and the regular classes of a College. The course required, is as extensive and as thorough as the course generally required in our American Colleges.

Rev. Darius Hoyt has been appointed Professor of Languages. Mr. Charles W. Todd, Professor of Belles-lettres and History; and we hope, before long, to be able to procure a Professor of Mathematics and Natural Philosophy, which will fill up the number of Literary Professors according to the present plan. These Professors, with the Professors appointed by Synod in the Theological department, constitute the faculty for the government of the whole Institution. Your Didactic Professor for the time being, will be the President; all which is submitted to your venerable body.

The highest number of students in the Institution the past year, has been Ninety. Of this number, twenty-six have been students of Divinity; and thirty-three, pursuing a course of literature with a view to the Gospel Ministry, and thirty-one, with a view to other employments.

The amount of tuition fees which has been given by the Professors and Tutors, make the sum of *nine hundred and nine* dollars; which, added to ninety dollars given in boarding to two students, by one of the Professors, make *nine hundred and ninety nine dollars*.

A subscription has been obtained for founding the first Professorship, of *Ten thousand, six hundred and eighty six* dollars.

The number licensed to preach the gospel since the last report is thirteen, making in all forty-one, in connexion with three different denominations.

The highest number in the Boarding house the last year, has been thirty-six.

The Board had but two soliciting agents in their employ for a few months the past year.

The Board have made arrangements to put up a new building, forty-five feet by twenty-six, two stories, for the accommodation of the increasing number of our students; for effecting which, a donation has been given of $150 by Thomas Henderson Esq. And when this building is finished, the literary and theological students will be furnished with distinct and separate houses under different teachers.

The Board further report, that about ninety acres of the farm has been cultivated by the steward and the charity students; the crop has been abundant, but will not be sufficient to supply the Boarding House the ensuing year.

SUNDAY SCHOOLS.

A plan for the spiritual employment of Sunday Schools, has been adopted in several congregations of Philadelphia, which has already excited considerable interest. Several clergymen are in the practice of delivering occasional lectures, adapted to the capacities of children, to their Sunday schools in their respective Churches.

They generally set apart some afternoon of the Sabbath for this purpose. On these occasions, a respectable number of the congregation are present; the pupils are often questioned by the ministers on the preceding lecture; and they answer with animation, with one voice and with the utmost accuracy. We are informed that the tendency of these lectures, is to attach the children to the congregation, to impress their tender consciences, to endear their minister to them, and to make them feel that he is their pastor. Parents of the Congregation too, have been so delighted, that they have been induced to send their own children. As ordinary preaching, is above the capacity of many children, we presume that if this plan could be generally adopted, the most pleasing results would be realized.—*Philadelphian.*

ILLINOIS COLLEGE.

The New-York Journal of Commerce states that about $7000 has been subscribed principally in the northern and eastern states, to establish a College in Jacksonville, Morgan co.—a part of it, however, on condition that the amount shall be increased to $10,000. It would be much to be regretted if an object of so much public interest should fail for want of an additional $3000.—*Vis. & Tel.*

MISCELLANEOUS ITEMS.

It has been determined to re-print in England, several of our Temperance publications, particularly those of Chancellor Walmorth, Judge Edwards, Dr. Mussey, Mr. Kitteridge, President Humphrey, Dr. Beecher, and Dr. Drake.

Twenty-six masters have offered to liberate 600 slaves as soon as the Colonization Society shall have means to convey them to the Colony at Liberia.

Mr. Brandon has been re-elected Governor of the State of Mississippi. Col. A. H. Sevier Delegate to congress for the Territory of Arkansas.

Hon. John Forsyth, Albert Cuthbert, and Henry Burnham, esqrs, are candidates for the Senate of the United States in Georgia.

It has been erroneously stated that Sir Walter Scott is preparing another series of the Tales of a Grandfather. Sir W. is now, and has been for some months, preparing a History of Scotland from the earliest period of authentic record to the union of the crowns. This work is already in the press, and will be published on the 1st of November, being the first volume of Dr. Lardner's Cabinet Cyclopedia. In conjunction with Sir Walter Scott, are engaged, Sir James Mackintosh and Thomas More Esq.—the one for the History of England, and the other for that of Ireland.

George Wolf, Esq. the Democratic candidate for Governor of Pennsylvania, is elected by a majority of upwards of 25,000 votes.

A writer in the Montreal Herald recommends that the Sexton go round the church in service time, to awaken people who may be asleep.

Liberia.—In a note to the short address of Bishop White, &c. is a most interesting fact and one full of promise. It states that the colonists have established friendly relations with so many of the neighboring native chiefs, that they have sent into Liberia as many as a hundred of their children to be educated. This fact is an evidence how well founded is the expectation that Liberia will do more for the civilization of Africa than has heretofore been done by the whole civilized world.—*Dem. Press.*

The Rev. Benjamin H. Rice, of Petersburg, Va. has accepted a call from the Presbyterian Church, in Pearl-street, in this city, to be their pastor, and is expected here in a few weeks to enter on the duties of his pastoral charge.—*N. Y. Obs.*

King of England.—We regret to say that the statements in the *Globe* and *Herald*, relative to the partial blindness of the King, are but too true. His majesty is affected with cataract, and we are enabled to add, will be operated upon shortly.—*Brighton Gazette.*

Singular enough.—Kean, the actor, is about to have an action brought against him by the manager of some Scotch Theatre for *refusing to die* in Macbeth. Many of his brethren just now, are sadly puzzled how to live.

OBITUARY.

DIED—In this town on the morning of the 26th ult. the Hon. THOMAS B. REED of Natchez, Miss. a member of the Senate of the United States.

On the night of the 27th ult. Mr. DAVID BUCKNER.

In the city of New-York, on Saturday evening last, the 24th of October, Mr. James Eastburn, long known to the literary and religious public as an extensive publisher and book-seller. He died of a lingering disease, by means of which it pleased his heavenly Father to subject him to very severe and protracted suffering.

INDIANA COLLEGE,
BLOOMINGTON.

THE next session of the INDIANA COLLEGE will commence on the first day of December, 1829; at which time the President, Dr. WYLIE, will enter upon the regular duties of his office. From the extensive and well established reputation of this gentleman as a scholar and instructor, and from the qualifications of his coadjutors in the Faculty, the Board of Trustees do. with the greatest confidence, present the State College to the special patronage of our own citizens: whilst they are fully persuaded, that to the citizens of the neighboring states, no western institution of learning, in regard to the cheapness of living, the low price of tuition, the salubrity of the situation, and the comparatively little temptation to vice, affords stronger inducements than Indiana College.

THE FACULTY CONSISTS OF

THE REV. ANDREW WYLIE, D. D. President and Professor of Moral and Mental Philosophy and Polite Literature.
THE REV. BAYNARD R. HALL, A. M. Professor of the Ancient Languages.
JOHN H. HARNEY, A. M. Professor of Mathematics and Natural and Mechanical Philosophy.

THE STUDIES OF THE SEVERAL CLASSES ARE AS FOLLOWS:

FIRST, OR PREPARATORY CLASS.

LATIN: Ross' Grammar, Mair's Introdnction, Latin Reader 2 vols. Viri Romæ, Cæsar, Sallust.

GREEK: Valpy's Grammar, Anthon's Exercises, Testament, (Knapp's Edition,) Græca Minora, Græca Majora commenced.

ENGLISH: Grammar, Geography, (Woodbridge,) Colburn's Arithmetic, (First Lessons,) Colburn's Algebra commenced.

FRESHMAN.

Cicero's Orations, Virgil, (Gould's,) Græca Majora continued; English Grammar and Geography continued; Roman Antiquities (Adam's;) Colburn's Algebra; Hutton's Geometry. Compositions in English and Latin.

SOPHOMORE.

Cicero de Officiis Horace, Juvenal, Græca Majora finished; Walker's Rhetorical Grammar; Potter's Grecian Antiquities; Hutton's Mathematics. Compositions in English, Latin, and Greek.

JUNIOR.

Cicero de Oratore; The Illiad; Hutton's Mathematics finished; Mathematical and Physical Geography; Astronomy, (Gummere's); Cavallo's Natural Philosophy; Park's Chemistry; Rhetoric and Criticism, (Campbell and Blair); Logic. Dissertations in English. Themes in Latin and English.

SENIOR.

Moral and Mental Philosophy; Political Economy; Constitution of the United States and of the several states; Evidences of Christianity in connexion with Natural Religion; Review of the Higher Classics, (Latin and Greek,) and of the Sciences. Dissertations.

The Hebrew, (with points,) or French, at the option of the student, shall be taught, in addition to the above course: and, if any student shall desire to make himself acquainted with any one or more of the branches specified, omitting others, he shall be at liberty so to do, attaching himself for that purpose to any class which he may find convenient. A full course, however, (excepting Hebrew and French,) shall be, in all cases, required to entitle to a Diploma.

It is sufficient, at present, to remark, in relation to a subject now extensively agitated—the union of mental and corporeal exercise—that measures will be taken by the Board *immediately*, so as to afford an opportunity to such, and to such only, as may wish to adopt this method.

The price of tuition for the First Class is ten dollars per annum, or five dollars per session: in the other Classes it is fifteen dollars per annum, or seven and a half per session. All irregular students taking a part only of the course, will pay ten dollars per annum, or five per session. Students who take the full course may attend gratuituously to Hebrew and French: others must make private arrangements with the faculty. In addition to the preceding, every student will be taxed fifty cents per session for contingent expenses. All payments must be made in advance, before any person can be admitted to a recitation

There are two sessions of five months each in every year: the first commences on the first day of December; the other on the first day of June.

Boarding, including all expenses of wood, washing, candles &c. may be procured in respectable families, at convenient distances from the college, at from one dollar and a quarter to two dollars per week.

By order of the Board.
P. M. DORSEY, Clerk.
BLOOMINGTON, IA. Nov. 3d, 1829.

EDUCATION.
LECTURES ON ENGLISH GRAMMAR.

THE Rev. H. BENEDICT, having declined teaching the various branches of Common English Schools, proposes to confine his attention, solely to teaching English Grammar, by lecturing. Having devoted six years to this method of instruction, the success which crowned his exertions, and the liberal patronage received, in the Eastern, and Middle states, and in Kentucky, induce him again to offer his services in this line, hoping thereby to be more useful to the rising generation. By this mode of instruction, the *attentive* pupil, is enabled to gain a practical knowledge of English Grammar, in the short space of thirty days, and at the reduced price of $5, and a *critical*, and complete knowledge of the science may be obtained in sixty days, and for the small sum of $10. A *general* performance of this will be guaranteed. Any communication directed to the Post Office, Nicholasville, Ky. will meet with prompt attention.

REFERENCES.

Trustees of Bethel Academy, *Nicholasville*.
P. B. Price, Job Stevenson, J. T. Johnson, } *Georgetown.*
Mr. B. A. Hicks, *Teacher near Lexington.*
J. M. Dupey, Noah Haydon, } *Woodford.*
Mr. Samuel Lawrence, *Lawrenceburg.*
Hon. R. M. Johnson, *Great Crossing.*
Rev. Geo. C. Light, *Shelbyville.*
Rev. H. H. Kavanaugh, *Louisville.*
Hon. Ben. Johnson, *Arkansas.*

☞ Teachers will find great advantage, in becoming acquainted with the lecturing mode of instruction.

November 20th, 1829.—*3t.

ADULT SABBATH SCHOOL.

THE undersigned will attend at the Session Room of the 1st Presbyterian Church on next Sabbath, to commence a school for the gratuitous instruction of white Adults. All Adults, who wish to learn to read the Bible, or improve in reading, are respectfully invited to attend. The citizens of this place will please to inform all such persons known to them of the intended school.

N. BURROWES.
L. M'CULLOUGH.

Lex. Nov. 9th, 1829.

LAFAYETTE SEMINARY,
AND
YOUNG LADIES' BOARDING SCHOOL.

THE next Quarter of this Seminary commences on Monday the 16th of November.

All the Scientific, Literary and Ornamental Branches, usually taught in the highest schools of this kind, are taught in this institution. Besides the Principal, three female teachers are constantly employed.

TERMS.

Higher English Branches	$8 00
Common English Branches	6 00
Children under ten years of age	5 00
Musick	8 00
Drawing and Painting	8 00
Fine Needle Work and Working Lace	5 00
Latin or French Language	6 00

Peculiar advantages are afforded to scholars in Musick and Drawing.

ORRAMEL S. HINCKLEY.

Lexington, Nov. 5th, 1829.

NEW CLASSICAL & MATHEMATICAL
SCHOOL.

THE subscriber takes this method of informing his friends and the public, that he wishes to undertake the instruction of a small number of boys, in the Latin and Greek Languages and the Mathematics. In thus seeking employment as a Teacher, he deems it unnecessary to present any particular recommendation of himself, or testimony of his qualifications. These are, of course, special enquiries with parents, before they entrust to any one the tuition and guardianship of their children. He deems it equally unnecessary to offer any pledge of the fidelity, with which he will discharge the duties of the avocation he now seeks, farther than it is found in his own interest, and the character he has to maintain. To persons at a distance, he offers a general reference to the respectable citizens of Lexington, and its neighbourhood, to whom he is for the most part known. His method of instruction and government he will strive to adapt to the dispositions and characters of his pupils; endeavouring to make himself their friend and associate, participating much in their sports and exercises, as well as their studies, and avoiding every species of severity. Without a design to inculcate any peculiar system of Theology, the Bible will be regularly studied, and the moral conduct and religious instruction of his pupils will be particularly attended to.

Having for some time past contemplated the employment, he has made such additions to his house, and such other arrangements, as will enable him to accommodate with boarding, as many as he wishes to instruct.—His residence is about 8 miles north of Lexington, in a healthy neighborhood, within reach of several houses of public worship.—His terms, including instruction, board, washing, bedding, &c. will be $110 per annum, payable quarterly. The first term will commence about the 16th of November. As the number will be limited for the present, those persons who may wish to patronize the effort, had better apprise the subscriber of their design. W. L. BRECKINRIDGE.

Fayette County Oct. 9, 1829.—15—

POETRY.

From the Essex Gazette.

THE DREAM OF THE MISANTHROPE.

BY J. G. WHITTIER.

I went away from the haunts of men
In a fairy-rowed canoe;
And the emerald hills and the old church-spire
First lessened and then withdrew.
The sea was around me bright and calm
As the smiles of a sleeping child,
And beautiful clouds of a thousand hues
Against the skies were piled.

In truth 'twas a goodly sight and grand—
That sea without a shore,—
The dreaming clouds, and the moving bark,
With its invisible oar.
Away—away, at an earthless speed—
Away from guilty men!
The white foam lightened around my track,
And I laughed for pleasure then.

The wonderful things of Ocean shone
Right under the cutting keel;
The star-fish lay on a diamond stone
In the coil of the golden eel.—
The Merman sat in his coral chair,
Like a chieftan of the sea,
But he frowned when he saw his partner wave
Her beautiful arm to me.

Soft eyes looked up from the sunny deep,
With their smiles of love and mirth,—
Wild, passionate eyes, that would laugh to shame
The brightest ones of Earth.
And young forms danced on the pearly floor,
And wreathed their arms of snow;
And sang their beautiful lays of love,
To a music sweet and low.

I had hated music, because it came
From the vulgar lips of men,
But I gave my soul to the witchfulness
Of those ocean-voices then.
I had hated woman—because I knew
Her love was a changeful gem,
But I knew those ocean-girls were true,
And I gave my heart to them.

I came at last to an isle that seemed
Like an emerald set in gold,
For a rich and pleasant sunshine robed
The waves that about it rolled.
My bark went up to a narrow beach,
Made snow-white by the sun,
Where the streams came down in search of the sea,
And I laughed to see them run.

A beautiful shape of ocean birth
Held out her delicate hand,
And she took my own, and I followed her
To that green and pleasant land.
Its streams were pure, and its musical shades
Bore not the trace of men—
And over its green and silken grass
No human foot had been.

And this was mine—I sat me down,
And for very joy I wept,
While the broad and beautiful trees about
In the living sunlight slept.
The sea-girls came to the white sea-beach,
And danced in Nature's glee,
And they brought their treasures of ocean-pearl,
And gave them all to me.

Rich fruits hung down to the laughing streams,
With a strange, inviting smell,
And birds went on by a thousand wings
In the sunlight painted well.
The chime of the waves was soft and low,
As the mermaid's gentle strain,
And oh! I prayed that I might not know
The human voice again.

Yet even then, I thought of home,—
Of the speaking human face—
I thought of the grey familiar church
And its shady burial place.
I knew that those I had loved were there,
In their last and pleasant sleep;
I had wept for them; but I knew for me
There was not an eye to weep.

And a shadow fell upon my soul,
In that most pleasant isle;
And I did not see the light waves fall,
Nor watch the mermaid's smile;
And I felt that Earth in its pride had not
A balm for the spirit riven.—
That all the hopes of the human heart
Were vain but the hope of Heaven!

From the Imperial Magazine.

HEAVEN.

"——A place of pure delight,
Of spotless joy, of harmony, of peace."

Is earth the seat of wo,
Where all is death and cheerless;
Where dangers thickly grow,
And not an eye is tearless?
Heaven is the seat of bliss,
Where constant light is beaming;
Where gladness ever is,
And eyes with joy are gleaming.

Does earth present a scene,
Of unremitted changes;
Where tyranny is seen,
And ruin often ranges!
In heaven no change is known,
No spoilers ever enter;
No lash is heard, no groan,
But bloomy pleasures centre.

Is earth a tainted soil,
Where crime's abode is seated;
Where man is misery's spoil,
And truth with shame is treated?
No sin in heaven is found,
But all is pure and spotless;
With fairest lustre crown'd,
With glory clear and blotless.

Is earth a land of death,
A lazar-house of sorrow;
That one day gives us breath,
And slays us on the morrow?
Heaven is a land of life,
With healthfulness eternal;
With peace for ever rife,
With blossoms ever vernal.

Oxford. J. S. B.

From the New York Baptist Repository.

INTERNAL EVIDENCE.

A man of subtle reasoning ask'd
A peasant if he knew,
Where was the internal evidence
That prov'd his Bible true!

The terms of disputative pow'r,
Had never reach'd his ear—
He laid his hand upon his heart,
And only answered, "HERE." T. W.

MISCELLANEOUS.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.—*No. XV.**

It has appeared in the preceding discussion, that the United States have entered into solemn engagements with the Cherokees, by which we are bound as a people, to defend their title and their sovereignty, and to protect them from every species of encroachment and aggression. If this be not the obvious meaning of numerous and express stipulations, it will be impossible to frame articles in the English language, which shall express any meaning whatever.

But Georgia complains that the government of the United States transcend its powers in making these engagements, which are therefore to be considered null and void. The reader must bear in mind, that this complaint of Georgia is not of long standing. Indeed, I am not certain that the legislature has expressed it; but the leading men of that state, and some of the newspapers, are loud in making and repeating it. Till very recently, as was mentioned in my last, the authorities of of Georgia have been urging the United States to make treaties with the Indians.

In order to come to a full understanding of this case, in all its bearings, let us inquire how the controversy would present itself, if the old thirteen states, after obtaining their independence, had never formed any system of confederation whatever, and each state were entirely, and in all respects, independent of every other state. The whole question at issue would then lie between Georgia and the Cherokees. Neither South-Carolina, nor any other state, would have any right to interfere, however oppressively Georgia might conduct herself toward the Indians; unless, indeed, South-Carolina, or some other state, had made a treaty with the Cherokees, of the nature of an alliance offensive and defensive. On this supposition, both the allies would have a right, by the laws of nations, to speak to Georgia and to be heard. But we will suppose, that the Cherokees had made no treaty with any community upon earth, and were, as to their mode of living, precisely in their present condition; that is, peaceably engaged in agricultural pursuits, and providing for their own families by the labor of their own hands.

In these circumstances, the people of Georgia ask the Cherokees to remove; who, in their turn, demand the reasons of so extraordinary a request. And here let me say, no good reasons can be given; no reasons, which an honest man would not be ashamed to give, in any private transaction. But I will fairly state all the reasons, which have come to my knowledge, and would wish the reader to give them every particle of weight to which they are entitled.

The Georgians say to the Cherokees: "We are a civilized people; you are a vagrant, hunting, and savage people. By virtue of this distinction the lands which you occupy, and which your fathers called their hunting grounds, belong in reality to us; and we must take possession. The writers on the law of nations bear us out in the demand."

To such a statement the Cherokees might justly reply: "We are not about to dispute as to your being a civilized people, though the manner of urging this demand of the houses and lands of your poor neighbors, does not argue great modesty or benevolence. We do not profess to be learned in the law of nations; but we read the Bible, and have learned there some plain principles of right and wrong. The Governor of the world gave us this country. We are in peaceable possession. We have never acknowledged any earthly lord or sovereign. If our Creator has taken away our land and given it to you, we should like to see some proof of it, beside your own assertion. We have read in the book, which we understand you to acknowledge as the word of God, that "*to oppress a stranger wrongfully*" is a mark of great national wickedness.

"But we are not the sort of people that you take us to be. We are not vagrants like some tribes of which we have heard; nor were our fathers. They always had a fixed place of residence. And as to our wandering about, we have not the time. We are busy with our crops; and many of us do not go so far as our nearest county court once a year, unless called out as jurymen. We do not hunt. Not a family within our bounds derives its subsistence from the chase. As to our being savages, we appeal to the white men, who travel on our turnpike roads, whether they receive any ill treatment. We have a legislature and a judiciary and the judges of our supreme courts are very rigid in punishing immorality. We are not rich; but we contrive, by our industry, to provide against hunger and nakedness; and to lay up something comfortable for winter. Besides these things, we have schools and places of public worship. Judge ye, whether we are such a sort of people, as the writers on the laws of nations had in their minds, when they talked of vagrants, hunters, and savages."

To this, the Georgians rejoin: "But you had no business to betake yourselves to an agricultural life. It is downright imposition upon us. This is the very thing we complain of. The more you work on land, the more unwilling you are to leave it. Just so it is with your schools, they only serve to attach you the more strongly to your country. It is all designed to keep us, the people of a sovereign and independent state, from the enjoyment of our just rights. We must refer you to the law of nations again, which declares that populous countries, whose inhabitants live by agriculture, have a right to take the land of hunters and apply them to a better use."

In answer to this legal argument, the Cherokees have only to say, that, even if Vattel, had the power, by a flourish of his pen, to dispossess a nation of its patrimonial inheritance, the present case does not come within the limits which he has prescribed. Georgia is not populous. She has many millions of acres of unoccupied land. The Cherokees are not an "erratic people," to use the phrase of Vattel, so that neither part of the case answers to the description.

When Georgia shall have a hundred souls to the square mile; (and her soil is capable of sustaining a larger number than that;) the Cherokees may have four times as many to the square mile, as Georgia now contains.

If any one has the curiosity to read what Vattel has said on this subject, he will find it in sections 81 and 209; where he will also find a commendation of the manner in which the Puritan settlers of New-England, and the great founder of Pennsylvania, obtained possession of the lands of the natives, viz. by the consent of the occupants, and not by a reliance on the charters of kings.

Thus stands the case on the law of nations; and if Vattel were admitted as absolute authority, and the Cherokees were left to their naked right, undefended by any compact, either with Georgia or the United States, they would have nothing to fear. No respectable lawyer, unless he is entirely deranged in his intellect as a consequence of violent party feelings, will say that the doctrine of Vattal would take the lands of the Cherokees and give them to Georgia.

But it is added, that the Cherokees are in the chartered limits of Georgia; and it is triumphantly asked, "Cannot Georgia govern her own territory? Is she not entitled to her own property?" But this statement of the case is a mere begging of the question. It is not admitted that the Cherokees are now, or ever were, in the State of Georgia, in any such sense as is implied by the confident tone of these questions. They have never acknowledged themselves to be in the State of Georgia. The laws of the United States, and the 14th article of the treaty of Holston, declare that Indian territory is not within the jurisdiction of any state, nor within the jurisdiction of any territorial district of the United States. It seems, however, that our national statute-book is of very light authority when compared with the *supposed conclusions* of a philosophical writer, whose theories are produced as the arbiters of a people's destiny.

Let me ask here, whence did the Secretary of War derive the power of repealing an act of Congress. This is a plain question; and the people of the United States would like to receive a plain answer. Whence did he derive the power to set aside existing treaties? The treaties and the laws are positive and peremptory in declaring that the Cherokees are *not under the jurisdiction of Georgia*, nor of any other state, nor of the United States; that citizens of the United States have no right to enter the Indian country, except in accordance with treaty stipulations; that it is a high misdemeanor, punishable by fine and imprisonment, for any such citizen to attempt to survey Indian lands, or to mark trees upon them; and that the Indian title cannot be extinguished, except by the consent of the Indians, expressed by regular treaty. Yet the Secretary of War seems never to have known that any such laws or treaties are in existence. Is he not aware of all this? or does he really think he has power to annual treaties and repeal laws, according to his sense of convenience and propriety?

But this is a digression. Having known, as it seems to me, that Georgia can gain nothing by an appeal to the law of nations, I propose to inquire briefly, what support she can derive from the charter of the King of England. WILLIAM PENN.

* Number xiv was omitted in the National Intelligencer for reasons which are not stated. It will probably appear hereafter.

From Flint's Geography of the Western States.

A CAMP MEETING.

None but one who has seen can imagine the interest excited in a district of country, perhaps fifty miles in extent, by the awaited approach of the time for a camp meeting; and none, but one who has seen: can imagine how profoundly the preachers have understood what produces effect, and how well they have practised upon it.

Suppose the scene to be, where the most extensive excitement and the most frequent camp meetings have been for the two past years, in one of the beautiful and fertile valleys among the mountains of Tennessee. The notice has been circulated two or three months. On the appointed day, coaches, chaises, wagons, carts, people on horseback, and multitudes travelling from a distance on foot, wagons with provisions, mattresses, tents, and arrangements for the stay of a week, are seen hurrying from every point, towards the central spot. It is in the midst of a grove of these beautiful and lofty trees, natural to the valleys of the Tennessee, in its deepest verdure, and beside a spring branch, for the requisite supply of water.

The ambitious and wealthy are there, because, in this region, opinion is all powerful; and they are there either to extend their influence, or that their absence may not be noted, to diminish it. Aspirants for office are there, to electioneer, and gain popularity. Vast numbers are there from simple curiosity, and merely to enjoy a spectacle. The young and the beautiful are there, with mixed motives, which it were best not severely to scrutinize. Children are there, their young eyes glistening with the intense interest of eager curiosity. The middle aged, fathers and mothers of families, are there, with the sober views of people whose plans in life are fixed, and waiting calmly to hear. Men and women of hoary hairs are there, with such thoughts, it may be hoped, as their years invite. Such is the congregation, consisting of thousands.

A host of preachers of different denominations are there, some in the earnest vigor and aspiring desires of youth, waiting an opportunity for display; others, who have proclaimed the Gospel, as pilgrims of the cross, from the remotest north, of our vast country, to the shores of the Mexican Gulph, and ready to utter the words, the feelings, and the experience, which they have treasured up in a travelling ministry of fifty years, and whose accents, trembling with age, still more impressively than their words, announce that they will soon travel or preach no more on the earth, are there. Such are the preachers.

The line of tents is pitched; and the religious city grows up in a few hours under the trees, beside the stream. Lamps are hung in lines among the branches; and the effect of their glare upon the surrounding forest is, as of magic. The scenery of the most brilliant theatre in the world is a painting only for children, compared with it. Meantime the multitudes, with the highest excitement of social feeling, added to the general enthusiasm of expectation, pass from tent to tent, and interchange apostolic greetings and embraces, and talk of the coming solemnities. Their coffee and tea is prepared, and their supper is furnished. By this time the moon, for they take thought to appoint the meeting at the proper time of the moon, begins to show its disk above the dark summits of the mountains; and a few stars are seen glimmering through the intervals of the branches. The whole constitutes a temple worthy of the grandeur of God. An old man in a dress of the quaintest simplicity, ascends a platform, wipes the dust from his spectacles, and in a voice of suppressed emotion, gives out the hymn, of which the whole assembled multitude can recite the words—and an air in which every voice can join. We should deem poorly of the heart, that would not thrill, as the song is heard; like the "sound of many waters" echoing among the hills and mountains. Such are the scenes, the associations, and such the influence of external things upon a nature so "fearfully and wonderfully" constituted, as ours, that little effort is necessary on such a theme as religion, urged at such a place, under such circumstances, to fill the heart and the eyes. The hoary orator talks of God, of eternity, a judgment to come, and all that is impressive beyond. He speaks of his "experiences," his toils and travels, his persecutions and welcomes, and how many he has seen in hope; in peace and triumph, gathered to their fathers; and when he speaks of the short space that remains to him, his only regret is that he can no more proclaim, in the silence of death, the mercies of his crucified Redeemer.

There is no need of the studied trick of oratory, to produce in such a place the deepest movements of the heart. No wonder, as the speaker pauses to dash the gathering moisture from his own eye, that his audience are dissolved in tears, or uttering the exclamations of penitence. Nor is it wonderful, that many who prized themselves on an estimation of higher intellect, and a nobler insensibility, than the crowd, catch the infectious feeling, and become women and children in their turn; and though they "come to scoff, remain to pray."

"CROWDING."

In one of my excursions on the frontiers of Missouri, I came to a small log cabin, with some five or six acres under improvement, surrounding the house. The usual salutations were soon ended, and I found the occupant of this retired spot to be a man of the name of Rood, a Justice of the Peace in Gasconade county; a section of the country well designated by the old woman's graphic of her son's residence of "a few miles beyond the westward." The old man led my horse to the stable and then returned to dinner. As he sat a stool up to a large stump which occupied the place of a table, he sat with that hospitable bluntness so peculiar to the inhabitants of the western wilds, "perhaps stranger, you'll set up and skin a 'tater?" A good appetite wants no compliments; and in this case I think I used a few as a Yankee schoolmaster would in eating a luncheon with his scholars. After partaking of his bounty, I asked him how he liked the country, how long he had been here, &c. He answered "he liked the conntry well, but I am going to leave here." "You'll go to some place more convenient for shooting?" said I.—"No he rejoined, "I'm too much crowded—too much hampered up—I've no outlet—the range is all eat up—I'm too much crowded.—"How, I responded, 'crowded!—who crowds you?"—"Why, here's Burns right down upon me—right down in my very teeth—stuck right here! and then on the other side, I'm hampered up—they'er crowding in, they'er hemming me out—the neighbors are too thick—I'll not stay here another season!"—'Well, Mr. Rood, how near are your neighbors?' I asked—'Why, here's that drotted Burns, stuck down here within fifteen miles, and then on the other side they are not much further. I'll never live where a neighbor can come to house and go home the same day?" Poor man! thought I, as I left his dwelling, to resume my journey, you would not call this 'crowding,' if your family formed one of the lawyers where six or eight live one above another!

But on reflection, I find that there are others 'crowded' and 'hampered up,' as well as Mr. Rood.

Alexander was so 'crowded' that after conquering the world, he wept for another to conquer!

Napoleon was so 'crowded' in France, that Moscow appeared the only breathing place; and when he came in possession he found not as much elbow room as Mr. Rood had.

In our own country we are all 'crowded.' A trip of 500 miles to Pittsburg, 1100 to New Orleans, is not "outlet" enough—it is a mere morning visit. The mouth of Columbia or Gulf of California are the only country places for a family.—*Buffalo Repub.*

THE FIELD OF HONOR.

Two gallant sons of the Emerald Isle, who have taken up their abode on the north side of the St. Lawrence, lately came over to the south side, in the neighborhood of Ogdensburgh, to settle a matter between them in an honorable way—not by cracking each other's knowledge boxes with their little big sprigs of shillalah, but to crack pistols at each other. The St. Lawrence Gazette intimates that 'the difficulty originated in the explosion of some tall words over a jug of blue ruin.' The parties came upon the ground. It was a cool morning. Their knees shook with cold, and their hands trembled. Indeed, the grey mist of the morning had well nigh thrown both into an ague. However, they exchanged two shots without effect, and might have proceeded farther, had it not been for a bright thought of one of the principals, while the seconds were charging the bull dogs for another trial. 'Och, Phelim.' said Patrick, 'we have forgotten one thing after all.' 'Arrah, honey,' said Phelim, 'and what may be that?' 'Why,' said Pat, 'we have forgotten our breakfasts; and d'ye think that Patrick O'Donohu is the cowardly spalpeen that would be after sending his wife's mother's only son into the next world with an empty bread basket.' 'Botheration to us, and haven't we?' replied Phelim, 'Who'd have thought that in this fraa and christtan country, we two of the dearest friends that ever ran away from *swate* little Ireland *thegether*, should be here in the *cowld* jist for *murthering aich ither*. And then for poor Judy, Och! and what will she and the childers do for potatoes, when this wicked hand of mine shall have shot the day light out of my *dare* friend Patrick.' 'O murder in Irish,' cried Patrick, 'I tremble all over from the sole of the head to the crown of my feet only to think how I should *fale* after being the death o'such as ye Phelim.' And so let us go thegither and get our breakfast, and talk the matter over, for it was but the matter of a jug of whiskey that ye broke after the *cratur* was all out of it, and a little too much *fradom of spache* atween us two—nothing more at all at all.' And so the parties adjourned for breakfast, and went home to drink another jug of *blue ruin* better friends than before.

LOUIS XVIII.—The following anecdote has been recently published. On the day when the news of the decease of the Ex-Emperor reached the Thuilleries, Louis XVIII was surrounded by a brilliant court, all of whom, with the exception of one man, received the intelligence with the most unequivocal signs of delight. This man was General Rapp, who burst into tears. The King perceived and noticed it. "Yes, sire," answered the General, "I do weep for Napoleon; and you will excuse it, for to him I owe every thing in the world, even the honor of now serving your majesty, since it was he that made me what I am!" The King, in an elevated tone of voice, replied, "General, I do but esteem you the more. A fidelity which thus survives misfortune, proves to me how securely I may depend upon you myself."

The best of men appear sometimes to be strange compounds of contradictory qualities; and were the accidental oversights and folly of the wisest man—the failings and imperfections of a religious man—the hasty acts and passionate works of a meek man—were they to rise up in judgment against them, and an ill-natured judge he suffered to mark in this manner, what has been done amiss—what character so unexceptionable as to be able to stand before him?—*Sterne.*

Why are females of the present day, like the lilly in the scriptures?

"Because they TOIL not neither do they SPIN; yet Solomon in all his glory, was not arrayed like one of these.

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